THE

Hindu Message

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
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(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE ELEPHANT AND THE HORSE.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

The mighty tusker and the daring horse
That rose in splendour from the milky main
While o'er them fell the soft and flowery rain
From gods like many-tinted shooting stars—
Of them I dream. And then I dream of cars
And soldiers moving gay with martial strain
Along with yon bright-decorated train
Of horses and elephants to the wars.
In bright processions in imperial state
I see these move; and God's image they bear
Through happy crowds; and they the mutts adorn.
Yet linked to man in love by kindly fate
They gladly badges of subjection wear
And bear his burdens and his lessons learn.

Great Thoughts.

Whether we are in a pleasant or a painful state depends, ultimately, upon the kind of matter that pervades and engrosses our consciousness. In this respect, purely intellectual occupation, for the mind that is capable of it, will as a rule, do much more in the way of happiness than any form of practical life, with its constant alternations of success and failure, and all the shocks and torments it produces. But it must be confessed that for such occupation a pre-eminent amount of intellectual capacity is necessary. And in this connection it may be noted that, just aa a life devoted to outward activity will distract and divert a man from study, and also deprive him of that quiet concentration of mind which is necessary for such work ; so on the other hand, a long course of thought will make him more or less unfit for the noisy pursuits of real life. It is advisable, therefore, to suspend mental work for a while, if circumstances happen which demand any degree of energy in affairs of a practical nature.

To live a life that shall be entirely prudent and discreet, and to draw from experience all the instruction it contains, it is requisite to be constantly thinking back,—to make a kind of recapitulation of what we have done, of our impressions and sensations, to compare our former with our present judgments—what we set before us and struggled to achieve, with the actual result and satisfaction we have obtained. To do this is to get a repetition of the private lessons of experience, — lessons which are given to every one.

Experience of the world may be looked upon as a kind of text, to which reflection and knowledge form the commentary. Where there is a great deal of reflection and intellectual knowledge, and very little experience, the result is like those books which have on each page two lines of text to forty lines of commentary. A great deal of experience with little reflection and scanty knowledge, gives us books like those of the *editio Bipontina*, where there are no notes and much that is unintelligible.

The advice here given is on a par with a rule recommended by Pythagoras,—to review, every night before going to sleep, what we have done during the day. To live at random, in the hurly-burly of business or pleasure, without ever reflecting upon the past,—to go on, as it were, pulling cotton off the reel of life,—is to have no clear idea of what we are about ; and a man who lives in this state will have chaos in his emotions and certain confusion in his thoughts ; as is soon manifest by the abrupt and fragmentary character of his conversation, which becomes a kind of mincemeat. A man will be all the more exposed to this fate in proportion as he lives a restless life in the world, amid a crowd of various impressions and with a correspondingly small amount of activity on the part of his own mind.

And in this connection it will be in place to observe that, when events and circumstances which have influenced us pass away in the course of time, we are unable to bring back and renew the particular mood or state of feeling which they aroused in us: but we can remember what we were led to say and do in regard to them ; and this forms, as it were, the result, expression and measure of those events. We should, therefore, be careful to preserve the memory of our thoughts at important points in our life ; and here lies the great advantage of keeping a journal.

Events of the Week.

The Congress verdict about Non-co-operation is already working havoc in one direction. For one thing it has landed easy-going politicians in a quandary. It is highly amusing to see people who approve the principle and oppose the practice trying their hard lot to make the two somehow meet and thereby seek a seat in the council while still wishing to pass off as a "Congressman." It is still more a pity to see those poor individuals who having solemnly declared their anti-Congress views have not yet the courage to stand off the decision and would follow in practice what they oppose in principle. However amusing or pitiful be the efforts of people the ultimate effect on the personal of the future Councils is detrimental. Already the "picked" of our statesmen are beginning to withdraw and if this goes on the council halls would be wide open for undesirable elements. We cannot imagine a more suicidal policy.

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Two important bills were passed by the Imperial Legislative Council which met in the course of the week. The Imperial Bank Bill and the Aligarh University Bill were passed without much discussion or debate. Mr. Shafi in moving that the Aligarh University Bill be passed said "Moslems were far behind their countrymen in the various spheres of national life and unless they took advantage of the education afforded they would be committing political suicide because it was on their educational efficiency and administrative opportunities that their national regeneration depended. It was no exaggeration to say that the future of Islam itself depended on the future of the millions of Moslem subjects of His Majesty and he therefore hoped that the Moslems would jealously guard this institution."

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It is thorough fun to see the two sides of a case. The Government in one of its recent 'communiques' published the fact that the venerable gentleman Maulvi Zahid Hussain having surrendered his title, pension and badge as a result of a threat refusing him a Muhamedan burial, had begged Government to return to him the badge. Next day the Maulvi startled people by publishing the astounding fact that Magistrate Bazlullah threatened and compelled him to sign without informing him of the contents and published the withdrawal of his title and that he still rejected it. We have waited till now in the hope that another Government Communique would come to enlighten people and absolve its servant of the charge made against him. Still the communique is to come!

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Lord Sinha in answer to a question by the "Observer's" correspondent as to what view he took of the general situation in India said "I know that at the present moment people in this country are somewhat uneasy about the general situation in India. Controversy has been raging for some time over the peace terms with Turkey and the unhappy incidents in the Punjab of last year. I do not desire to minimise the ferment that undoubtedly exists in India at present. A great deal of it is due to economic causes. Some of it is undoubtedly due to political reasons. But I cannot help feeling that the unrest or the agitation or whatever name we may call it by, is no greater in India than it is in every other part of the world not excepting England herself. My own belief is that it is far less in India than elsewhere and I am confident that under the new scheme of constitutional reforms there will be a growing sense of Imperial citizenship and that large classes of the people who have hitherto been content to have things done for them will take an active and an increasingly active part in working out measures for their own welfare and salvation and that there is every hope of all classes in India soon settling down to the beneficent work of nation-building." No one could have better stated the present situation in India and no one could have made a better prophecy of its future progress.

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The dinner which was given to Lord Sinha on the eve of his departure was an important one and was presided over by Mr. Montagu. No one could for a moment question the noble work which Lord Sinha had achieved during his stay in England. Apart from the very high honours that have been bestowed on him he may feel proud and that too rightly for the historic events which have taken place and with which he was closely associated. He had seen the Reform Act passed, had witnessed the admission of India as an original member of the League of Nations, had taken part in the reorganisation of the Indian services and had manfully but vainly defended India in the Dyer debate in the Lords. Now after all these he is coming to India to do the arduous task as the first Indian Governor. Mr. Montagu said that the arrival of Lord Sinha might be regarded as the beginning of a new era and pleaded for co-operation and strengthening of the union with Great Britain.

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The selection of Mr. Alexander F. Whyte to be the first President of the Indian Legislature would have come as a great surprise to many. That parliamentary method must be introduced into the new Council and that Indians might learn parliamentary procedure it was decided that the first President should be one with sound parliamentary experience capable of achieving the objects set forth. Some even went forth to advocate that successive Presidents also for some time at least might be parliamentarians. All this only shows the anxiety that is felt to imbibe parliamentary methods into the new Council. But does the first appointment hold out any hope of its fulfillment? Readers might find out for themselves from the short biograply of Mr. Whyte given in our last issue.

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The 'Nation' of London has the following:—Even among all the pressing problems of Europe and the east, upon which workers for international peace are concentrating attention, the most urgent one for Englishmen is that of Ireland. Here is their most direct responsibility. Here, though the present is bad, the future may be far worse, and yet the exercise of a conciliatory statesmanship may still save the situation.

The National Peace Council approaches the question with two great principles in mind: Firstly, self-determination: no people to be held under an alien government or even within any political system, against its will. This freedom is essential for the peace of the world. Secondly, internationalism. It is not an isolated and defiant nationalism that will contribute to peace, but one tempered by a free recognition of the community of need and duty between states.

To this might be added the deep conviction, strengthened by the experience of the last six years, that the attempt to solve human problems by the indiscriminate outrage of war can only end in ghastly failure; and the Council trusts that the Prime Minister's readiness for a million casualties and a five years' war rather than let Ireland go, will be rejected by the nation.

We desire to see Ireland retain her political association with Great Britain; she might obtain an absolute recognition of her nationhood inside the British commonwealth, with complete self-Government, as a member of an associated group of free nations. But this association must be freely chosen.

At the earliest moment the British Government ought to propose to the Irish people to elect the most widely representative Constituent Assembly to decide the future of their country; and in order that the momentous decision may not be made under conditions of exasperation against Great Britain the present army of occupation should be withdrawn. We believe that the restoration of social peace in Ireland cannot be achieved by military force, but only by a friendly policy of free conference, and by laying the responsibility upon the people themselves.

As regards Ulster, the same principle applies. If she is to be a healthy member of the Irish body politic, she must come in deliberately, and must be given such a freedom of choice as will make the unity of Ireland an uncompelled and therefore a real unity.

Finally, the Council appeals to all parties to put aside that unbending and bitter spirit which leads to strife and ruin: it appeals to them to put forward renewed efforts of reconciliation and settlement, and to meet any such efforts in a temper that knows the value of mutual understanding and the importance of the common life.

The Hindu Message

The Special Congress.

We have waited till now in order that the country might settle down after the excitement of the Congress sittings. The truth is that, in spite of the days which have intervened, men's passions have not cooled down. In a tropical country and among a people who never appreciated the value of, or even attempted to draw lessons from, the study of history, it need not surprise any one that men are driven by the interests or impulses of the moment to form their views on current politics without calm and serious consideration. Even so distinguished a person as Babu Surendra Nath Bannerjee is found to give expression to such a sentiment as is contained in a recent speech of his —viz., that "a section of the people of this country are suffering from insanity." It is easy to make a retort. Nor is the Babu a person who has always taken the sanest views of men and things. When the 'first' session of the National Congress was held at Bombay in December 1885, we were among the 'Visitors.' On enquiring of Mr. Hume why the Babu, who had even then gained an Indian reputation as a platform speaker, was not present, but contented himself with conveying his good wishes by wire, we were informed that he thought his own "Indian Association" at Calcutta and its annual Conference (simultaneously held) were more valuable to him than the foundation of the National Congress. It is no wonder that he now again lacks the vision needed to comprehend the present situation in India. In his anxiety to grasp the advantages immediately offered by the New Reform Act, he is unable to see that, in human affairs the lesser advance is often the enemy of the greater—that, especially in consequence of the progress and strength the country has attained by the Hindu-Moslem Entente in its present stage of development, it can no longer remain content with the Montagu-Chelmsford offer. 'The Times' (London)has pointed out the analogy between the situation and aspirations of Egypt and India. The former has gained national self-government in full measure, but the latter is still waiting at the gates of paradise. India did far more service to the Empire in the Great War than Egypt, and yet she is still kept agitating and agitated about a matter in which she, even more than Egypt, is entitled to receive a settlement gratifying to her. The truth is that Congress has, owing to the squabbles of Indian parties and politicians, lost her status in the eyes of the British Ministry. The country which they have mis-served has got distracted, but still has a mind of its own. Had our leaders met round a table, they would surely have come to an understanding. But, they are afraid of doing their duty to the community. The bane of mediaeval India has been the disunion of her leaders. No can say that their motives were not pure and interested. They only failed to meet upon a common ground and to put forth a common aim. Our distinguished countryman and foremost patriot in South India, Mr. C. Vijiaraghavachariar of Salem, spoke truly when he said that mediaeval India swore by its Acharyas and not by the truth as revealed from the highest of all sources. Hence it fell socially and religiously into distraction and disunion, and this finally led also to her downfall as a nation. Our present situation shows that we have learned nothing and forgotten nothing. The Congress, by its strenuous and stubborn work of thirty-five years, endeavoured to secure a unity to which the Indian people had been an utter-stranger for several millennia. But our present political leaders have undone its work. In political life isolation is madness. Unity at any cost and sacrifice can alone lead to achievement in politics. Judged by these self-evident truths, our leaders have shown—some of them at least—that there is precious little power of self-sacrifice or judgment in them and hence that they cannot claim to possess, the sanity that alone can qualify them to lead their people. To accuse any section of the people—much less the predominant section of them—of "suffering from a fit of insanity" betrays a lack of judgment in the person who makes the accusation which at once puts him out of court as a leader of the people. Indians for ages have converted into a fine art the endeavour to please officials. In fact the Indian conception of greatness has been either to be an official or to be in the good graces of an official. Even today many men deem it the sole mission of their life to earn titles, decorations, and distinctions from officials, and they dread nothing more than what is known as *beamts-beleidigung* the crime of displeasing an official. We fear that the political situation is what it is to day because these ingrained vices of ages continue to afflict the minds of many of our public men. It is sad to hear that so many of our public men make it their constant endeavour to please high officials by constant visits to them and want to become ministers, members of councils, secretaries, &c., in the new administrations to be formed when the Reform Act comes into force. Such men can never lead a people to freedom,—especially a people like ours who have long been subjected to the worst forms of political subjection. Such men can only forge new fetters for our people.—fetters of a more insidious kind than those which have bound them in the past. Fetters imposed in the name of democratic advance are likely to cause greater ruin than those imposed by autocrats and aristocrats. We can easily find illustrations in the political life of the Western nations today. All the mischief done by the late Kaiser and his associates to the German people has been accomplished in the name of democratic culture. The House of Lords in Great Britain is crowded with men who have been ardent democrats in their time, and yet we know how it can judge of recent events in India. The time has come for the Indian people to find its true leaders. Whether we agree or not with the entire contents of the Non-co-operation Resolution recently passed at the Congress, we are sure that it is an unquestionable indication that the country will not have for its leaders men who will remain content to please officials or aspire to become officials instead of working as servants of the people and as their liberators resolved to sacrifice all in order to set them free so as they may attain to a position of equality to the self-governing communities of the Empire.

Notes and Comments.

We have recently come across an Indian publication issuing from Allahabad and professing to be "An exposition and vindication of what it calls the predominant religion of India." The title of the work is "Hinduism," and its authors hail under the names of Messrs. Shyam Behari Misra, M.A., M.R.A.S., and Shukdeo Behari Misra. They avow that they have the ambitious aim of "giving most of the necessary details (of Hinduism) in their proper perspective and in a systematic and concise form"—"not only to our own young men but also to the world at large." They also tell us that their work is "the desideratum of the day,"—for all or most of existing works on the subject are written by "those who are interested in exposing the so-called backwardness of the Hindu religion," and hence interpret it "on the authority of the street superstitions of a now ignorant though ancient people." The author's claim that they have attempted "a systematic exposition of Hinduism" in order to avert the evil already done.

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We need not say that the object is a laudable one, and we only wish to examine how far the authors have succeeded in attaining it. We shall give copious references in order that our readers may judge of the work for themselves, but at the same time we shall clearly and fully express our own views on the points raised. We shall begin with the Authors' Introduction, and then follow them into the various parts into which they have divided the work.

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They begin with the following statement:—"Hinduism proper is unlike other religions based primarily on ethics and not on theology. A course of conduct is regarded as advisable not because of any sanction from a Superior Being, but because it is essentially correct from the ethical point of view. Hinduism being thus a code for the living of a virtuous life, based on moral philosophy, a true religionist takes his lead in every branch of life from religious principles and practises his devotions at every step." There is much confusion of ideas in this passage. Do the writers mean by 'ethics' what they subsequently call 'a code for the living of a virtuous life?' Or do they mean by it what they next call 'religious principles?' How do they distinguish between these 'religious principles' and the 'theology' which, according to them, is not the foundation of Hinduism? They also deny that the "course of conduct" in Hinduism—owes its validity to "any sanction from a Superior Being," i. e., God. Whence, then, comes the 'obligatory' force of the "course of conduct" in Hinduism? Is it due to reason that the Hindu Code of morals is accepted by those who give it their adherence? If so, why do they call Hindu rules of conduct by the name of "religious principles" or "devotions"? We suppose that the authors will trace Hindu ethics 'primarily' to the Veda. If so, how will they deal with the statement in the Veda itself that "Isvara revealed (or rather "transmitted") the knowledge of the Veda to the Brahma or creater," and the latter in turn revealed the same to his disciples, and so on? If this statement is accepted, then the ethical code of the Vedas comes to us from God, and so we cannot say that "Hinduism proper" is based "primarily" on ethics and not on theology.

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The Vedas, as above stated, claim that they were "transmitted" by God first to Brahma, and that the latter transmitted or taught the same to others. The Vedas are known as 'Sabda-pramana,' and claim to be words and sentences transmitted 'orally' from the Supreme Being to Brahma, and by Brahma and the disciples after him to others in succession to the present day. This oral transmission from teacher to pupil is today in being. It is claimed as the special merit of the Veda that it is not a written or printed book but transmitted by word of mouth from teacher to disciple. The authors of the work under review, on the other hand, say that "the date at which the Vedas were written is still a disputed point." Evidently they are not inclined to trust the Veda when it claims to be an oral revelation. Besides, they say that the Vedas "have now attained a divine sanctity." We think that it is now that people question its divine sanctity. In these days, men are puffed up with the conceit that they know all, and that the Veda cannot teach anything which science and reason cannot find for itself. Moreover, the Vedas claim to be eternal and beginningless (anadi). The Hindu idea is that the Vedas are a part of the universe and that, like the universe, they are manifested at the time of creation and pass into 'pralaya' at the time of the world's dissolution. God reveals them in proper time to Brahma the Creator, and he to his disciples, and so on. It is even stated that the Vedic sounds were uttered by the Creator, and that such utterance was needed by him in order to fulfil his function of creating in reference to certain parts or regions of creation. If so, how can the authors be right when they claim that "these sacred books seem in reality to have been composed between 2500 and 500 B. C.?" Mr. Tilak devoted the gigantic resources of his learning to showing that the composition so-called, of the Vedas must be traced to a much earlier period than that to which they are ascribed by European Orientatists—to 8,000 or even 10,000 B. C. Our authors evidently know little or nothing of the "Lokamanya's" researches or writings. A Hindu good and true, ought to demur to the statement that the Vedas ought to have been composed or written at a particular date. For, the Vedas themselves claim, as already stated, that they were transmitted by Isvara to Brahma, the creator, at the time of creation. If this statement is to be disbelieved, why should not all other statements contained in the Vedas be also equally disbelieved?

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Our authors say that "there exist approximately between 60 and 70 Brahmanas, some 130 Upanishads (the philosophical side of the Brahmanas)" &c. The Brahmanas and Upanishads have always been regarded as Vedas,—not the Samhitas only. Jaimini defines the Veda as composed of "Mantra and Brahmana," and both these species of composition are to be found in all parts of the Vedas,—both in the Samhitas and Brahmanas (including Upanishads). We cannot understand why the Mantras (and Brahmanas) included in the Upanishads and the Brahmanas should not be regarded as Sruti. In the Gita, the Bhagavan says that he "made the Upanishads (Vedanta)." The word Vedanta means the concluding portion of the Veda, and there is no reason why we should discredit Sri Krishna's claim to be the "maker" of the Upanishads.

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The authors say that "the Pauranic period was mostly contemporary with the Buddhistic and partly a result of it, though orthodox Hindus have generally a tendency to fix this period much earlier." The date of the Buddha's birth and ministry is still unsettled. Moreover, the Buddhists claim that there were numerous Buddhas and Bodhisattvas who preceded Gautama the Sakya Muni. We do not see why the Puranas should be made contemporary with or subsequent to the period of the followers of the Gautama, when the writings of the latter can be made to justify or confirm their contents. There is an idea abroad that every hypothesis, however wild or prejudiced, of European Orientalists is reasonable and reliable, and that every statement of fact contained in the Hindu authorities, however venerable or authoritative, must be abandoned, if it is not accepted by them. And yet the truth is that the Orientalists differ fundamentally in regard to almost every point they have discussed. Moreover, their minds are full of ignoble prejudices. We do not object to a historical discussion of Hindu sacred literature. But such a discussion must be free from all prejudice. Moreover, no conclusion can be accepted as true, when those who reach them can pretend to no knowledge of the religion of which the Hindu sacred books are both the literary record and the practical expression. The time has come for Hindus to form an academy of savants among their own co-religionists to discuss every question which has been raised among themselves and offer their unanimous conclusions regarding them as data for public discussion and settlement. The materials for writing an authoritative history of ancient and mediæval India are

abundant. India,—as the late M. Renan, the French Savant, once said"—has given the world "her soul," and its history is recorded in our national religious literature. But there are no true workers, and hence the orientalist and the missionary, with their ignorant and ignoble prejudices, reign supreme.

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The authors say that "the division into castes is believed to have greatly benefited India." But they go on to add that "as soon as the system degenerated into a stereotyped hereditary classification, it began to be productive of more evil than good." Not an atom of an argument is given to establish and prove these views. No doubt the Hindu political supremacy is a thing of the past. But why should all the evils and misfortunes of India be ascribed to our system of 'Varnasrama ?' Russia, Germany, Austria—all powerful military empires only within the last decade—have fallen like autumn leaves. Did they fall because they were torn by the divisions of Varna ? The Chinese Empire was one of the most powerful state in the world. Now, China has become the toy of the world's big states and the object of their scramble for territorial aggression. China is a self-styled Republic, but it only exists on sufferance and owing to the mutual bickerings and suspicions of the rival powers who have established therein their own separate spheres of interest and influence. Has China fallen owing to caste or Varna ? The causes of the prosperity and decline of states are manifold. The authors are not entitled to say that "evil" has come to India owing to the existence of hereditary castes or Varnas. We do not see why they should judge, as they avow, of Hindu institutions "from outside." Let foreigners say what they will. We who are "inside" know what are our own institutions. The authors admit and emphasise (1) that "the relative position of individuals in each (Hindu) community 'inter se' is based mostly on democratic and socialistic principle"; (2) "there is no sharp social distinction between the rich and the poor of different communities"; (3) "the Hindu is an essentially devotional and religious person, believing in tenderness, mercy and a strong love for the family", and "the life (of the joint family) is mild, tolerant, and affectionate." We are sure that these are great merits, and cannot be easily matched from other countries, especially in the West. We cannot indeed, claim the entire catalogue of virtues. But we are only men after all.

The authors regret that "the sterner virtues are often conspicuous by their absence." It is likely enough that our political downfall and subjection is due to their decline. Let us hope that the nation will be wisely guided in the future so as to win what virtues it has lost and to take its place again in the front of the world's vanguard of strong and great nations.

The authors say that "by its nature the work is more or less of a sectarian character, but efforts have been made to keep it as unaggressive and purely defensive as possible." As we proceed with our review, we shall be able to discover how matters actually are.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA IV.

(*concluded.*)

GENERAL CONCLUDING REMARKS.

1. The fourth chapter of the Gita is called ज्ञानकर्मसन्यासयोग In it the Lord tells us the secret of *avataras*, the innermost truths of Karma yoga, the various forms of Karma yoga, the need for knowledge, faith, and self-control, and the supreme power of *jnana* (wisdom). Yamunacharya's Gitarthasangraha says well:

प्रसङ्गात्स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च ।
भेदाज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते ॥

2. Sri Madhusoodana says:

स्वस्यानीशत्वबाधेन भक्तिश्रद्धे दृढीकृते ।
धीहेतुः कर्मनिष्ठा च हरिणोपसंहृता ॥

ADHYAYA V.

PRELIMINARY OBSERVATION.

1. As the Lord has taught both Karma Yoga and Karma Sanyasa, Arjuna asks which is the better of the two, and with that question the fifth chapter begins.

2. Till now Karma yoga was taught and explained. The Lord is going to show that it is the best means of spiritual realisation. Till renunciation is attained in full, work must be done in the spirit of the true *Karma yogi.* When the spirit of renunciation comes, to steady and perfect it a man may give up works and devote all time to *Samadhi yoga.* We must not prematurely take up the latter or waver between the two. Madhusoodana says: तस्मादादौ भगवदर्पणबुद्ध्या निष्कामकर्मानुष्ठानादन्तःकरणशुद्धौ तीव्रेण वैराग्येण विविदिषायां दृढायां सर्वकर्मसन्यासः श्रवणमननादिरूपवेदान्त-वाक्यविचाराय कर्तव्य इति भगवतो मतम् ।

3. A beautiful stanza says:

कषायपक्तिः कर्मभ्यो ज्ञानं तु परमा गतिः ।
कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तत ॥

The Vartikakara says:

प्रत्यग्विविदिषासिद्ध्यै वेदानुवचनादयः ।
ब्रह्मावाप्त्यै तु तत्त्यागमीप्सन्तीति श्रुतेर्बलात् ॥

The Sruti says about renunciation:—

ब्रह्मचर्यं समाप्य गृही भवेद्गृहाद्वनी भूत्वा प्रव्रजेद्यदि वेतरथा ब्रह्म-चर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।

4 Sri Ramanujacharya develops his doctrine thus. In the 3rd chapter Karma yoga was taught. In the 4th chapter the superiority of the jnana-element in Karma yoga was stressed. In this chapter the importance of jnananishtha in Karma yoga for leading to a realisation of the true nature of the jiva (as apart from God) is shown. He says:

तुचर्थेऽध्याये कर्मयोगस्य ज्ञानाकारतापूर्वकं चतुरभेदो ज्ञानांशस्य च प्राधान्यमुक्तं । ज्ञानयोगाधिकारिणोऽपि कर्मयोगस्यान्तर्गतज्ञानत्वादप्रमादत्वात्सुकरत्वान्निरपेक्षत्वाच्च ज्यायस्त्वं तृतीय एवोक्तं । इदानीं कर्मयोगस्यात्मप्रतिसाधनत्वे ज्ञाननिष्ठायाः शैघ्र्यं कर्मयोगान्तर्गता कर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च विशोध्यते ।

5 Sri Madhwacharya says that this chapter develops the Karma yoga taught in Chapter III. तृतीयाध्यायेनोक्तमेव कर्मयोगं प्रपञ्चयत्यनेनाध्यायेन ।

6. This chapter is called कर्मसन्यासयोग ।

7. It seems to me that the central truth is that Karma yoga should be performed with an increasing realisation of the Eternal Truth, till at last the realisation remains and work falls off, just as in a tree, the blossom shines forth till at last the fruit appears and the blossom is shed. न कर्माणि त्यजेद्योगी कर्मभिस्त्यज्यते ह्यसौ ।

We must not be carried away by technical differences of doctrine. Making allowance for the basal differences, we must see the real and essential oneness of doctrine and accept it and act on it.

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said:

Thou praisest renunciation of action as well as the performance of action, O Krishna. Tell me densively which is the more auspicious of the two.

NOTES.

1. Sri Sankaracharya points out that the choice is as between कर्मयोग and कर्मसंन्यास in the case of one who has not attained realisation. In the case of the latter there is no scope for Karma as he has attained cosmic consciousness.

2. कृष्ण He is so called because he is पापकर्षण, भक्तदुःखकर्षण, सदानन्दरूप।

यतः कर्षसि देवेश नियम्य सकलं जगत्।

अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः॥

3. It is not necessary or possible to go into the bewildering discussions of doctrine imported into this verse.

4. The Lord's expressed doctrine is clear enough. Karma Yoga has the element of Sanyasa or renunciation (अन्तर्गर्भितसन्यास) which in the course of time will lead to the dropping off of action and the fruitage of realisation. Work with renunciation is better than renunciation of work—as the former preserves the kernel of renunciation in the shell of work but the latter may lead to the loss of both renunciation and work. But if a man is strong-witted enough to control his mind and use all his time in study and meditation, he may do so by all means. If ordinary Ramadutas could not jump across the ocean and had to go by the bridge, we cannot forbid Hanuman from jumping across the ocean. The Brahma Purana says:

संन्यासे तु तुरीये वै प्रीतिर्मम गरीयसी।

येषामत्राधिकारो न तेषां कर्मेति निश्चयः॥

5. The choice in this verse is thus between कर्मयोग and विविदिषासन्यास. The Lord has already stated:

न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते।

न च संन्यसनादेव सिद्धिं समधिगच्छति॥

श्री भगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥ २॥

The Blessed Bhagavan said:

Sanyasa (renunciation of action) and Karma Yoga both lead to bliss. But of the two Karma Yoga is better than Karma Sanyasa.

NOTES.

1. The Lord has made himself quite clear here and I fail to see how there can be any possible controversy about His meaning. कर्मयोग leads easily through *chittasuddhi* to *jnana* and through *jnana* to *Moksha.*

2. Karmayoga has got in its favour सौकर्य (its being easy), शैघ्र्य (its being quick in fructification) and अनपाय (its not being dangerous).

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥ ३॥

He (the Karmayogi) should be known as the *Nitya Sanyasi* (the perpetual renouncer) who does not hate or desire; for he is free from the *dwandvas* (the pairs of opposites) O mighty armed, and is easily set free from bondage.

NOTES.

1. The true Karma *Yogi* is better than the unfit or false *Sanyasi.* But the true Karma Yogi and the true Sanyasi have and get the same goal. Even as between them the former has an easier and quicker and less dangerous path.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥ ४॥

Children, not sages, called *Samkhya* and *Yoga* as separate and diverse. If one is rooted in either, he gets the fruit of both.

NOTES.

1. How can any one have doubts or disputes after such a declaration? There is फलैकत्व.

2. Nilakanta says that this verse dispels the following doubt: In Karma Sanyasa there is fear of defection (पाताशङ्का) and in Karma Yoga there is the burden of work (कर्मश्रमः.) Which is the better of the two? The Lord says that both have the same fruit.

3. The फल is stated by Sri Ramanujacharya as *Atmavalokana* (realisation of the Self).

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।

एकं सांख्यं च योगं च यः पश्यति स पश्यति॥ ५॥

The attainment reached by the *Samkhyas* is reached by the *Yogins* as well. He sees well who sees *Samkhya* and *Yoga* as one.

NOTES.

1. The same idea is elaborated in this verse.

2. Karma Yoga leads to ज्ञाननिष्ठा It has been well said:

यान्यतोऽन्यानि जन्मानि तेषु नूनं कृतं भवेत्।

सत्कृत्यं पुरुषेणेह नान्यथा ब्रह्मणि स्थितिः॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति॥ ६॥

Renunciation of work, O mighty-armed, is difficult to attain without Yoga. The man of Yoga full of devotion attains Brahma soon.

NOTES.

1. योगयुक्तः Sri Sankaracharya thus explains its meaning well. वैदिकेन कर्मयोगेनेश्वरसमर्पितेन फलनिरपेक्षेण युक्तः (Having the scriptural Karma Yoga, dedicated to God and unexpectant of fruits).

2 The Sruti says: शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति।

3. The following verses thus describe well this *Sadhana.*

पिण्डीकृत्येन्द्रियग्रामं बुद्धावारोप्य निश्चलं।

विषयांस्तत्स्मृतीस्त्यक्त्वा तिष्ठेच्चिद्गुरोधतः।

एषोऽभ्युपायः सर्वत्र वेदान्तेषु प्रतिष्ठितः।

तत्त्वमस्यादिवाक्यार्थज्ञानोत्पत्त्यर्थमादरात्॥

4. If an unfit man prematurely performs कर्मसन्यास he becomes कर्मब्रह्मोभयभ्रष्ट one who has lapsed from Karma and Brahma. Hence Karma Yoga is the easier and surer and better path.

5. The real question is, what is the force of the वैराग्य? Do you feel such *Vairagya* that during all waking moments you are prepared to spend your time till death arrives in study and meditation? Then विविदिषाकर्मसन्यास may be taken. Yet pause and hesitate before you take the plunge. The path is difficult. The path of Karma Yoga has got a real and growing element of *Sanyasa* and is the easier and surer path and leads to the same goal. Venkatanatha, the author of Brahmanandagiri says: 'तदेतादृशे तीव्रतरे वैराग्ये संन्यासः, तदभावे कर्मयोग इति व्यवस्थासंभवान्न कोऽपि विरोधः॥

6. Sri Ramanujacharya says that सन्यास means Jnana Yoga and that Karma Yoga is better and easier and surer than Jnana Yoga in leading us to Atmasakshatkara (Self realisation). According to him it is after this that Bhakti leads us to Bhagavatsakshatkara (God-realisation).

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ ७॥

He who has attained Yoga, whose mind is pure, who has conquered his body and his senses, and whose self has become the self of all creation is unaffected though he is doing work.

NOTES.

1. The conquest of the body, the senses, and the mind is thus described by Manu.

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।
यस्यैते नियता दण्डाः स त्रिदण्डीति कथ्यते ॥

2. He is not affected by Karma as he does work only for *Lokasangraha*.

3. सर्वभूतात्मभूतात्मा Sri Sankaracharya says that this refers to the identity of souls; Sri Ramanujacharya says that this refers to the equality of souls (as all souls are equal in jnana, only the material bodies being different); Sri Madhvacharya finds herein the similarity of souls as servants or images of God, though souls are diverse and unequal. This is the only and fundamental difference between the three schools of thought. They agree in the *Sadhanas* and in Atma being Sachchidananda and immaterial and eternal. The solution of the abovesaid only difference is only by each seeing for himself the fact at the end of the common road. I do not propose to discuss the relative merits and demerits of these diverse and different views. They have been discussed for centuries and they will be discussed for centuries more. The common road is untrod and we only get into lanes and discuss the goal in excited groups. I do not propose to go into that question.

(To be continued.)

The "Karma Marga."

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(continued.)

Here Manu says पादं पादमदूदुहत् thus showing that the drawing forth of the three padas was a tedious process and indicating surely that what was with so much trouble drawn forth as the essence of the Vedas was given to the Brahmin for his safe keeping and meditation. According to Manu, our first and foremost codifier of Dharma, the Brahmin was specially created by Brahma and in him was specially vested the power of keeping and spreading Dharma. His first and foremost duty was fixed by Brahma Himself to be this meditation on Gayatri.

Gayatri is the representation of ओं. The esoteric significance of Gayatri is beautifully described in the twelfth skandha of the Devi Bhagavatha. The meaning and the importance of every letter in the Gayatri is shown at length. Gayatri is described as the highest spiritual force, as पराशक्तिः and as वेदमाता. She has four distinct forms, Gayatri, Sarasvati, Savitri and Sandhya.

त्वमेव सन्ध्या गायत्री च सरस्वती ।

Gayatri presides over the morning; she is Rajasa and represents Brahma. Sarasvati presides over the evening; she is Satvika and represents Vishnu. Savitri presides over mid-day; she is Thamasa and represents Rudra. Sandhya is in the form of Light and is Aum and is represented by the Linga form. It is upon such a figure, as the concrete form of ओं that we concentrate, when we perform Gayatri Upasana. The Gayatri formula consists of 24 letters forming 3 padas or feet. A fourth pada of 8 letters is indicated in त्रिविक्रमपदाक्रान्ता तुरीयपदगामिनी but that pada is not in force for Upasana. We are concerned only with the त्रिपदा गायत्री and 24 Devatas preside over the 24 letters and one who understands the full spiritual significance of the Gayatri and meditates at the Sandhyas transcends all conditions of life and obtains Moksha. So says Sri Narayana Himself.

कुर्यादन्यन्न वा कुर्यादनुष्ठानादिकं तथा ।
गायत्रीमात्रनिष्ठस्तु कृतकृत्यो भवेद्द्विजः ॥

सन्ध्यासु चार्घ्यदानं च गायत्रीजपमेव च ।
सहस्रत्रितयं कुर्वन्सुरैः पूज्यो भवेन्मुने ॥

न्यासान्करोतु वा मा वा गायत्रीमेव चाभ्यसेत् ।
ध्यात्वा निर्व्याजया वृत्या सच्चिदानन्दरूपिणीम् ॥

यदक्षरैकसंसिद्धेः स्पर्धते ब्राह्मणोत्तमः ।
हरिशंकर कंजोत्थ सूर्यचन्द्र हुताशनैः ॥

—*Devi Bhagavatha.*

The meaning of the words in the formula used for this meditation, known as Gayatri, is very simple and is known to almost every one. But all the effect of the meditation depends on the innate force of each sound in the recital of this formula and each sound has distinct force and distinct effect. Every sound has to be distinctly uttered with the proper intonation, as preached by the Sat-Guru at the Upanayana. The sound that is thus uttered by the mouth passes over the whole frame like an electric current and purifies the whole frame at once. This is surely the first step on the path to Brahma-Vidya. It is only by practice that one can know the full force of this highest method of concentration, given for practice by the creator of the Universe only to the person who has a Brahmin body, a body previously prepared for Brahma-Vidya, by a long course of Samskaras in several births. The formula which is known as Gayatri forms the middle portion of the full formula used for Pranayama. Pranayama is the main step in the practice of Yoga and its practice follows three very important and very difficult conditions, viz. Yama, Niyama, and Asana, control of senses, regularity in life and proper seat. These are described at length in the Bhagavat Gita and the preliminary conditions for Yoga-Anushthana are thus put in a nutshell by Sri Sankaracharya:—

समे देशे शर्करावह्निवालुकाशब्दजलाशयादिवर्जिते मनोऽनुकूले शुचौ नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरं स्थिरमासनं प्रतिष्ठाप्य तत्रोपविश्यासनं स्वस्तिकं पद्मासनं वा लब्ध्वा समं कायशिरोग्रीवं धारयन् विश्वादीन्क्रमेण कार्यकारणविनिर्मुक्ते पूर्णात्मनि उपसंहृत्य पूर्णात्मना स्थित्वा ।

ध्यायेत्पुरिशयं देवं पूर्णानन्दं निरञ्जनम् ।
अपूर्वमनपरं ब्रह्म नेति नेत्यादि लक्षणम् ।

अशनायाद्यसंस्पृष्टमनुदितानस्तमितज्ञानात्मनावस्थितं परमात्मानमोमिति ।

This is the rule laid down for the practice of Yoga, and Pranayama being the first step in the Yoga marga, it is clear that a great deal of this injunction has to be put into execution each time a Pranayama has to be done. This will make it clear how difficult the practice of Pranayama is. Most of us think that Pranayama is an easy business and the result is that several of those that attempt this practice come to grief very soon in one way or another. The performance of Pranayama requires as a preliminary condition a great deal of self-control, systematisation of habits in life and control of limbs to occupy a fixed seat for a length of time. Without practising these preliminary conditions, one ought not to hasten to the practice of Pranayama.

The formula used for concentration during Pranayama is longer and more comprehensive than that used for the recital of Gayatri, during Japa. The formula used for Pranayama is introduced by ओं at each stage and is made up of the seven Vyahritis, भूः भुवः सुवः महः जनः तपः सत्यं, followed by the Gayatri formula, and ending with a formula which shows the material components of ओं, so to say, आपोज्योतीरसोऽमृतं ब्रह्म भूर्भुवस्सुवः" In the Pranayama formula, ओं is uttered ten times. We have to do several Pranayamas at each Sandhya and before each Karma. So we slowly get into the meditation of ओं by comparatively easy and light process. A still easier process than the Pranayama is the recital of the Gayatri formula alone several times at each Sandhya, three times a day. Speaking of the effect of Gayatri Japa, Manu says:—

सहस्रकृत्वस्त्वाभ्यस्य बहिरेतत्त्रिकं द्विजः ।
महतोप्येनसो मासात्त्वचेवाहिर्विमुच्यते ॥

योऽधीतेऽहन्यहन्येतांस्त्रीणि वर्षाण्यतन्द्रितः ।
स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान् ॥

One month's recital of the Gayatri by a Dvija takes away all sins, and three years' uninterrupted Japa gives the seat of Brahman to a person. Such is the greatness of the Gayatri. Manu also says that this Gayatri formula is to be known as the very face of Brahma.

ओंकारपूर्विकास्तिस्रो महाव्याहृतयो व्ययाः ।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् ॥

This then is the method pointed out to us and enjoined on us by the Rishis for daily practice, so that we may walk along the path of Brahma Vidya, without any chance of missing our way or losing our goal.

Gayatri is the sole possession of the Dvija alone, and only in Aryavarta, the land between the Himalayas and Cape Comorin and between the Bay of Bengal and the Arabian Sea. The recital of Gayatri and this form of meditation on ओं is enjoined on a Dvija and the non-practice of this method makes him a patita. This method is still sufficiently abstract and subtle. A great deal of careful and systematic practice can alone train a person to walk on this path of meditation on Brahman. A more concrete method of meditation on a less subtle form of Brahman is also enjoined on us by the Shastras. This form of meditation plays an important part, a most important part in the life of a Dvija, though in these days, several of us are not aware of it. Gayatri Upasana', is for fixed intervals and is useful only for the person who practises it. 'Agni-Upasana,' the meditation on Agni, is a purifier of life in all its minutest details and distributes its effects over a large mass of humanity. The greatest sacrifice that a Dvija can make for the good of the world is the Upasana of Agni. Agni has descended in our homes from the sacrificial altars of those ancient Rishis, whose descendants we say we are. The Brahmin without the fire in his house is no Brahmin. The Brahmin is himself spoken of as the very Fire. The force of Brahma Tejas was proved to be greater than the force of great armies in the fight between Vasishta and Visvamitra. धिग्बलं क्षत्रियबलं ब्रह्मतेजो बलं बलम् । was the conclusion Visvamitra came to and to get this force, he underwent the most severe ordeals and after all obtained it by penance and self-sacrifice of the most unimaginable type. The Sruti says therefore that तेजस् is Agni. It is because this Agni-Upasana is not practised now-a-days by the Dvijas that their very existence is slowly dwindling in importance and worth.

What is this Agni-Upasana and what is its worth compared with the Upasana of Gayatri? The form of Gayatri is only a matter of imagination at the most. The concentration on the form of Gayatri requires subtlety of imagination and a great deal of force in concentration. In the case of Agni-Upasana, there is a material form before us and we could easily concentrate on this material form. The material form remains before us only as long as we use it for concentration and when our work is over, the material form disappears and we have its subtle elements in our remembrance for purposes of further concentration. When we have a form before us, we see it. When we have closely observed it for a time, we can recall the image of the form before our mental eye. This Upasana of Agni gives us this opportunity of improving our inward vision day by day and it is this inward vision of Agni that we have day by day that appears again as our Tejas to those that look at our outward forms afterwards. It is this Tejas that produces Brahma-Varchas and this Varchas is the most necessary step for us to walk on the path of Brahma-Vidya. So the Veda often speaks of Brahma-Varchas as the effect of Agni-Upasana and the various Samskaras and Yagnas performed by us, with oblations in fire invariably. While the recital of Gayatri prepares a Dvija for Brahma-Vidya mentally, Agni-Upasana prepares him physically and mentally for Brahma-Vidya. The Brahma-body is created by Samskaras and is tended physically by Samskaras. Agni Upasana gives वचस् to the body thus prepared for Brahma-Vidya. This sets the soul in the Brahma body on the path to Brahma-Vidya. The proper Upasana of Gayatri itself follows the existence of this inward vision in the Brahmin, which is co-existent with Agni-Upasana. It is therefore that for a Brahmin or a Dvija in general, there is no Karma without Agni. A Brahmin without Grihya and Srauta Agni in his house is like the fire which has cooled down. All Devatas are said to be in the Brahmin ब्राह्मणो वैसर्वा देवताः । because he is the Fire of Fires. All the Devatas are said to be in Fire. So it follows that a Brahmin without the Fire is no longer the seat of the Devatas. His body is merely a frame of clay and is dust and will return to dust. The soul leaving the body is pressed down by its own weight, instead of being forced up to the worlds above by its innate Tejas. That Agni is not merely the seat of the Devatas, but is the very form of Brahman is clearly shown in the Vedas and the Shastras.

"As the fire is concealed within the two pieces of wood, as the embryo is hidden in the mother, so the fire, which is to be praised day after day by men, who are quick (careful to do their duties) and offer with clarified butter,—is that (Brahma for which thou hast asked). एतद्वैतत्

—(*Katha Upanishad*).

"Again Brahman is that from whom the sun rises and in whom it sets again, in whom all the gods entered and from whom none is separated," (Katha Upanishad). Agni is this Brahman. The Sruti says: अग्निस्सर्वादेवता इति ।

Agni represents all the gods. The sun rises from and sets in Brahman. The Sukla Yajur Veda says: यौसावसौ पुरुषस्सोहमस्मि. We say असावादित्योब्रह्मा These show clearly that the sun is Brahman and that fire being Brahman, the sun is Agni. Our Agni is only the representative of the sun. The Isavasya Upanishad says that the liberated soul has to pass through the sun. Our oblations are presented to Agni, who is called Havya-vahana, or carrier of oblations to the gods. The entrance to the world of gods is through the sun, therefore, with the aid of Agni. So says the Upanishad,

"To me whose duty is Truth, open, O Pushan (Sun) the entrance to the Truth concealed by the brilliant disc in order to behold (thee)." "The same soul (which is in Thee) am I." "Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O God, who knowest all acts."

Agni is called Havyavahana, the carrier of oblations to the gods. He is called the best friend of gods and men. He commends us to the gods and brings blessings to us from the gods. He guides us in all our actions in life, as an impersonal power. His is the motor by which we move. His is the force with which we move. The very first Suktha of the Rig Veda thus speaks of Agni:—"Agni was deemed worthy of praise by the ancient prophets; he deserves tribute of eulogies also from the modern sages. It is he who conducts the gods hither. It is through Agni that the worshipper attains prosperity, every day increasing, and renown, which mightily breathes of the hero's power. Agni is the bearer of oblations, lord of the intellects of the wise, ever true to the Devotees, surprising quick to hearken from afar." (Sruti Bodh-Translation).

Even as Gayatri is represented as Devi or Para-Sakti, Agni is represented as a purusha. He has four horns, the four Vedas, three feet (the three savanas, morning, midday and evening), two heads प्रायणीयोदयनीयानि, seven hands, the seven chandas, bound by three bonds—Mantras Brahmana, and Kalpa Sutra. This purusha pours forth fruits and enters men. He has seven hands, four horns, seven tongues, two heads, three feet, a clear face, seated in splendour with slight smile on his face. He has Svāha-Devi on his right-side and Svadha-Devi on his left, (the forms of invocation to the gods and the Pitris respectively). In his right hands, four in number, he carries sakti, annam (food), sruk and sruva (vessels) and in his three left hands he bears the Thomara (a weapon), Vinjamara (a fan), and the vessel for ghee. He sits on the goat, the favourite animal of Agni; he is yellow-hued, very bright, has smoke and red eyes and seven flames. He gives us all we desire. He is the first-born of the gods. It was Agni who made the first offer to find out the Yaksha, in the Kena Upanishad. He is in the womb (in every being). He is born (as beings). He alone can be born. He has faces on all sides. This form of Agni shows his immanent spirit in the Universe. It is really this spirit that we worship, as the form of Brahman.

(To be continued.)

Historical and Scientific.

The Probable trend of World Prices

A Lecture By MR. GEORGE E. ROBERTS.

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I am not undertaking any extended or elaborate discussion of abstract theories concerning prices, but rather a brief and simple discussion of the salient facts of the present situation in as practical a manner as I can present them.

The main facts of the situation and the fundamental reasons for the rise of prices are known to all. They have resulted from the war. Millions of men were drawn from the productive industries and into the war of industries. Ordinary industry was interrupted, and production of the common commodities of consumption has been largely reduced. Communication between countries has been interrupted. A great amount of shipping has been sunk. Factories located in one county in many instances have been cut off from the source of supply of their raw materials in other countries.

In short, the worlds's industry has been disorganized, and the connections between countries, the mutual dependence of countries upon each other to which they became accustomed through long years, have been broken up. This general disorganization of industry has resulted in many instances in an actual increase of the labour cost of producing commodities. Then in addition to that there has been the increase in the money cost, which has resulted from the disorganization of monetary systems and the great inflation of currencies which has been brought about.

The war brought on a practically unlimited demand for labour and materials. As we saw it in this country, the Government let contracts right and left, and the contractors went out into the markets and bid labour and materials against each other. Furthermore the ordinary commercial demand for private consumption was not reduced, except as it was in the latter days of the war actually choked off; but the great disbursements of the Government and the increase of wages, the full employment of the people, all had the tendency to put a great amount of money into circulation, to stimulate trade, and to create additional demands upon the industries. The banks were called upon as a matter of patriotic duty to lend mony freely for the purpose of purchasing Liberty Bonds, and also for the support of the industries.

So you see, we had practically an unlimited demand for labour and materials, backed up for the time being by a practically unlimited amount of credit, of purchasing power; and this amount of credit, purchasing power, turned loose upon a limited supply of labour, because there was no more labour in the country than there was before the war and the limited supply of materials, inevitably brought about the rise of prices. And the situation was very much the same in all countries except that in many other countries they resorted more freely to inflation of the currency than we did. The amount that was raised for the support of the Government by means of taxation was larger in this country than it was in any of the other countries at war.

That is in brief the manner by which this rise in prices was forced, by which it came about; but it may be said that the war has been ever for more than a year now and there has been no decline in prices; on the contrary there has been a further rise.

The main reason for it is in the fact that the industries of Europe are so disorganised that they have not gotten back to normal production. The fact is that Europe went almost to the limit of its strength during the war. It exhausted its stocks of goods and materials, it wore out to a great extent its industrial machinery. A great deal of the machinery was actually destroyed or carried away from the place where it belonged. The railroads were crippled, and the equipment worn out. The transportation of Europe is in a broken-down condition. The coal mines were gutted during in the war; that is to say, every effort was made to get out the amount of coal immediately required with the smallest possible expenditure of labour, so that development work was not done.

I have a friend just back from Germany, who told me that between the break-down of the transportation system and the limitation upon the production of the coal mines, it is impossible at present to get out in Germany more than about half the coal that the country requires.

Credit in these countries is in a demoralized state; the currencies are depreciated and of uncertain value; and finally the morale of the people is impaired. The people are anxious and worried and apprehensive about the future. In many instances they have been inclined to look for relief to new systems of government, to a change in the social order, rather than to the old-time industry.

The fact is that the world everwhere today needs enlarged production. That is the only remedy for the situation. Nothing else that purports to be a remedy can be in any degree effective unless it accomplishes increased production.

Take the case for instance, of cotton goods, an article of common consumption, and of which prices are very high. We have more raw cotton in this country than we can possibly use. We produce in this country about twice as much raw cotton as our Cotton Mills can work up and yet there are cotton mills idle in every country of Europe and the skilled employees are idle and receiving unemployment doles at the hands of the government, because they are unable to purchase cotton in the United States.

In purchases from another country, you must do one of three things: you must either pay in cash, which in international trade means gold, or you must pay in goods, or you must obtain credit. Europe is not able to pay in gold and not able to pay in goods: they are not able to buy raw materials to make the goods. They must import their raw materials as in the case of cotton. They are not able to import because they have nothing to export, and they can't export until they get the raw materials. It is a case of industrial deadlock. It is a case of needing somebody to prime the pump to get it started, and that is what the United States ought to do. That is the situation as to one great commodity, a necessity, cotton goods; and even though cotton should decline in this country, as it may through inability to export our surplus, even if that is the case, it is not certain that cotton goods will go down. Because people don't buy raw cotton, they buy cotton goods. Raw cotton is one thing and goods are another; and goods are an international commodity, and the shelves are bare of cotton goods all over the world. There is no certainty at all that cotton goods will come down even in our own markets until the cotton mills of Europe are supplied with raw cotton and their people are put to work.

So again, take the case of sugar, another necessity which is at a high price now, although we are producing more sugar in the United States and in Cuba, which is our chief source of supply than before the war. We have ninety beet-sugar factories in operation in the United States this year, and we had only sixty in operation before the war. The sugar crop of Cuba this year is four and one half million tons and in the year before the war it was about two and one half million tons and that was the largest crop they had ever had; so here is a great increase in the production of sugar in our own source of supply. But England and France and other countries are buying in Cuba now whereas before the war they were supplied from the continent of Europe and the total production of sugar in the world is only about 16,000,000 tons this year as against 18,000,000 tons before the war.

Now we are not going to get sugar at normal prices in the country or anywhere, until the sugar mills of Northern France that were destroyed during the war are rebuilt, and until sugar production is revived generally in Europe.

So it is as to many other things that might be named. Take the case of Russia. Russia has been in the past a great source of supply for food and raw materials, for Western Europe. Great Britain and France and all the countries of Western Europe drew largely upon Russia for wheat, for hides and wool and butter and eggs and lumber and other things of that character. Now that source of supply is entirely cut off. In the last year before the war, Russia's export of that class of goods was of the value of more than a billion and a half of dollars in the prices of that time. That is all cut off, and the world is not going to get back to normal prices, this country is not going to get back to normal prices until Russia is at peace and her people are back to their industries and producing these necessities as they did before the war.

This problem of prices is the problem of getting the people of the world back to work, and of increasing supplies in all markets. Whenever the demands of Europe upon this country for food decline, go back to approximately what they were before the war, prices of food in this country will decline, and they will decline all over the world. I can point to just one illustration of that.

In the first six months of this year the exports of pork products from this country were at the rate of approximately one hundred and thirty millions dollars a month, but in the last 6 months of this year, they were at the rate of only about one half of that amount, largely because of the high rates of exchange which make our products cost so much more to those people.

What was the effect of that? Live hogs in the western markets in July were worth about twenty-three dollars a hundredweight; today they are worth about fifteen dollars per hundredweight. That is the result of a falling off of the European demand.

So I don't believe that these prices are to be considered as permanent in the long run at all. They will last until the world can be gotten back into production, and I am hardly able to predict how long that will be. But I think that whenever the foreign demand for our food products falls off, in as much as food products are the basis of the entire economic structure, other prices will come down also. I know that it is very commonly said that prices are always going to remain high because wages have advanced and that wages will never be reduced. But however much we may desire that wages shall be high, the economic law at last will make itself felt.

The great purchasing power of the farming districts of this county to-day is the most important factor in the industrial activities of the whole country. The big buying power of the great interior of the country which is directly related to the farm is the principal factor to-day in the great demand for goods which is keeping these industries throughout the East busy and which makes the manufacturers ready to grant wage increases which they can immediately recover in the prices of the goods.

But if the value of what the farmer grows and has to sell is to be cut in two it is not going to be just that he shall continue to pay war prices for what he buys. He will not be willing to do it, and what is more he will not be able to do it, even if willing; he won't be able to buy; in the aggregate more than one half of the wage earners will be out of employment (one half of those who are supplying that portion of the population) or there will have to be a reduction of prices and the general scale all round.

So, briefly and concretely there is my opinion of what we may look for—that as Europe gets back to production, which is not going to be right away, we may expect a general decline in the price level. I don't think the prospects for the coming year for a reduction of prices is good. The crops of Europe for the coming year cannot be full crops. Russia is not going to be back into normal production during the coming year. Even the prospect in the United States for the next wheat crop at this time is not very good, because the acreage is twenty three percent below that of last year and the crop did not go into the winter in very favourable condition.

There is one other factor which has a bearing upon prices in the near future, and that is this question of credit to Europe. Europe needs to buy heavily in the United States for the coming year; but the question of her ability to buy, of how the purchases are to be financed, is a very difficult one. It has not been solved. The discount upon European currencies is very heavy, making their goods bought in this country cost in many instances double the price which they cost us here at Home. We think that prices are high here, but how can the people of France afford to buy goods here when they must pay not only our prices but a premium of one hundred per cent to get a draft on New York and pay the high ocean transportation besides? We don't want our prices to go down because we are unable to fill the needs of Europe. That will be the effect if these credits are not supplied.

In that even I think there will be an early decline in the general prices of goods and the price level, and something of a reaction in business in the United States. But I say that, much as we should like to have prices go down, we don't want prices made low as the result of the congestion of products in the markets of the United States while people are starving for them in Europe. Moreover that is not the road back to normal conditions. That road is by helping the people of Europe to become self-supporting again, to provide for themselves and to increase production for the whole world.

I think your societies are especially interested in China, where the exchange rates are now very high. China is a silver basis country. Any payments that are to be made in China must be converted into silver and the price of silver is more than double what it was before the war. Silver, as a commodity, has been subject to the same influences that have affected other commodities, but it has been subjected to some special influences besides. For one thing, the troubles in Mexico have largely reduced the production of silver in that country, and it is one of the chief silver producing countries of the world. The production of silver in Mexico fell from about seventy-million ounces a year down as low as twenty-five million ounces a year; but this last year I understand the production has been larger.

Then again, the rise of prices and the general trade activity, the increase of wages, has made it necessary to coin a great deal more silver for use as money. Silver is the pocket money of the whole world. It is the money of retail transactions. Taking our own country as an example, for the five years prior to the war the average consumption of silver for coinage in the United States was about three and one half million ounces a year, and for the five years beginning with 1915, the average consumption in this country has been about twelve million ounces, nearly four times as much; and just about the same ratio exists in Great Britain and also in France. The consumption of silver in 1913 in Great Britain for coinage was about five million ounces, and last year it was 28 million ounces. So that in all these countries there has been a great increasing demand due to the rise of prices, the full employment, the higher wages, and all that; but beyond that the greatest demand has been from Asia. The exports of Asia have increased during the war, and through their inability to buy and to get deliveries of goods, their imports have not increased in the same proportion, so that there has been a large balance of trade in favour of Asia which had to be settled in silver. That has made an extraordinary demand for silver which is still maintained.

Now as to the future of silver, I would say that the demand for coinage purposes is certainly going to be very much less, because the prices of silver has reached

the point where silver is worth more as bullion than it is as coin at the coinage ratios that are used in all the important countries; so they can't afford to coin it into money and they are put to the necessity of either abandoning the use of silver, of taking nickel or some other metal for use as money which they can do for token coins, or of reducing the amount of silver in their coins by putting in an alloy. The consumption of silver for coinage purposes is going to be very much less. As to what the demand will be from Asia, it is impossible for any one to predict; but at the present it seems likely to be heavy for some time to come. So that I don't predict or look for any improvement in that situation for the year to come, and I don't look for any large change in the situation for the coming year, but I do believe that the present situation is abnormal and artificial and due to the war, and due to the fact that the people of the world are not producing goods at the normal ratio, and that as Europe gradually recovers her production, we will find the prices of all products, silver included gradually declining.

I have given some attention to the general effect of the inflation of the currency. That was a factor in the rise of prices, and it will be a factor in retarding the decline of price; but as production increases and as these nations get their budgets balanced so that they will no longer be printing paper money to pay their expenses, and as people begin to save and accumulate capital, we shall find the currency gradually reduced. The accumulation of capital is one of the most important factors in the situation, although it seems to be the fashion nowa days to think that we haven't very much use for capital, but when you consider what capital is, that it is simply a form of property which is used in production, that it is machinery and equipment for producing the things that the world needs, you will understand that we need more of working capital.

In conclusion, I would say that one of the great lessons of the war is that of the mutual dependence of the countries, that the peoples of the world have an interest in one another, that the greatest prosperity for any people can only be secured at a time when all other peoples are having the greatest possible prosperity. We have seen the nations at war making every endeavour to destroy property belonging to their neighbours, their enemies at the time; and now that the war is all over, we see that they are all alike the worse for it, that the world can only come back into its normal life by bringing back every nation, Germany included. It is a great mistake to think that the people of Germany can have everything taken away from them and be made helpless and ineffective and unproductive and that the rest of the world can benefit by it. They can't do it. Germany has got to be made able to help herself and to become a useful factor in the world again.

Home Rule for India.

By Sudhindra Bose.

(*From The Open Court.*)

It is a happy omen that straight-thinking, clear-headed men are everywhere anxious for world peace. But so long as one nation is kept in subjection to another, there can be no peace.

Of the many wars waged by England during the last century, the greater number have had their genesis in England's desire to rule India. 'No one can understand,' says Dr. Gibbons in *The New Map of Asia*, 'the foreign policy of Great Britain, which has inspired military and diplomatic activities from the Napoleonic Wars to the present day, who does not interpret wars, diplomatic conflicts, treaties and alliances, territorial annexations, extensions of protectorates, with the fact of India constantly in mind.' The British foreign policy with regard to Turkey, Egypt, Mesopotamia and Persia, as well as Russia, has had one supreme object: the domination of India. The Anglo-Japanese Alliance doubtless had the same ultimate purpose in view. Looked at from this angle, the Indian problem is a great world problem which no man interested in the well-being of humanity can afford to ignore.

Whatever might have been the reasons in the past for holding India as a subject nation, the declared intentions of the Allies to let every country 'make its own laws and choose its own allegiance' renders it morally imperative to revise the political status of India—India which contributed so magnificently to the triumph of the Allied cause. For it should not be forgotten that the first colonial troops to come to the rescue of France in the darkest hour of 1914 were those which arrived from India. She furnished over a million and a half men to the war—more than all other British dominions put together. She contributed, out of her meagre resources, over a hundred million pounds in money—more than any other possession of Britain. In acknowledging England's debt to India in 'the war of civilization,' Mr. Lloyd George was moved to say in Parliament: 'As to India, by her remarkable contribution to our triumph, notably in the East, she has won a new claim to our consideration—a claim so irresistible that it ought to overpower all prejudice and timidity which might stand in the way of her progress.' Now that the crisis is over, it is pertinent to inquire if the claims of 318,000,000 of human beings of India who constitute one fifth of the human race are being considered without 'prejudice and timidity.'

It is the purpose of the writer to pursue the discussion of the problem along three basic lines: economic, educational and political.

From the economic point of view, the hundred and fifty years of English rule in India may be roughly divided into two eras. 'In the first era,' says the gifted editor of the Indian journal, *Mahratta*, 'we see the British ruler in India aggressive and militant in spirit and crude in his methods, but then he had the frankness of manners in his doing. He imposed unconscionably high import duties in England upon Indian manufacturers and even practised social boycott of his fellows for the sin of wearing foreign wares. But he knew what he was doing and he owned the deed. In the succeeding era the ruin of India's manufactures had been complete, and it was convenient and profitable for the British economic man to preach and practise free trade. Laissez-faire was the word......Freedom was there for India—yes, to mind her agricultural toil and the development of her love of foreign manufactures. Freedom was there for England—yes, from the competition of the Indian manufacturers, and the development of home manufactures with the help of machinery.'

What was the result of such a policy in India? It paralyzed the economic life of the nation and set it on the road to bankruptcy. To-day one of the most serious problems of India is the appalling poverty of the masses and the middle classes. 'Even as we look on,' writes Mr. Hyndman, a noted British student of Indian affairs, 'India is becoming feebler and feebler. The very life-blood of the great multitude under our rule is slowly, yet ever faster, ebbing away.' Curzon, when Viceroy of India, remarked: 'Of poverty, misery and destitution there is abundance in India.' And the estimated income from all sources during his viceroyalty was three fourths of a penny per head per day. Sir William Digby in his monumental work, '*Prosperous British India*', has shown that the average annual income of the people of India is not in excess of seventeen and a half rupees, which is about six dollars. Considering a rupee to be equal to thirty-three cents in American money, it means that the average income of a man in India is about two cents a day. Economically Hindustan has been steadily on the down grade. The poor are desperately poor, while the rich are neither very rich nor are they very numerous.

India was not, however, always so poor. Says Thornton in his *Description of Ancient India*: 'Ere yet the Pyramids looked down upon the valley of the Nile,

when Greece and Italy, those cradles of European civilization, nursed only the tenants of wilderness. India was the seat of wealth and grandeur. A busy population had covered the land with the marks of industry; rich crops of the most coveted productions of nature annually rewarded the toil of husbandmen; skilful artisans converted the rude produce of the soil into fabrics of unrivalled delicacy and beauty; and architects and sculptors joined in constructing works, the solidity of which has not, in some instances, been overcome by the evolution of thousands of years......The ancient state of India must have been one of extraordinary magnificence.'

The question that at once comes to one's mind is, What has brought about such a tremendous change in the present condition of the country? Who is responsible for it? A partial explanation is to be found in the policy of the government. Take for example agriculture, upon which eighty per cent. of the population has now to depend for a living. The government theory of the land tax is based upon the assumption that the Crown is the sole proprietor of the soil, the exclusive owner of the land. This has prevented India from becoming a nation of peasant proprietors, a nation of small landowners. With the exception of the Province of Bengal, there is no permanent land settlement. The peasant has to rent his land from the government for a period of not more than twenty or thirty years. Moreover, he has to pay a high rate of taxes, which run from fifty-five to seventy per cent. of the rental.

In this connection one must not forget the system which extracts from India year after year an amount not less than thirty million pounds sterling without any economic return. I refer to the tribute India has to pay England in the shape of 'dividends' to the defunct East India Company, furlough allowances and pensions, costs of quartering British troops in India for imperial purposes, and such other items. The British imperialists defend this economic drain by calling it a compensation for services performed; but Indians maintain that many of the charges are not legitimate, and they represent an enormous profit which England makes from her political supremacy in India. At all events, no country in the world, however rich, can withstand such a drain permanently. This huge revenue of thirty million pounds which flow annually from India to England, under one name or another, is apt to give a rude shock to the native and comfortable doctrine of the 'white man's burden.' It seems that though imperialism may be dressed up on occasions as altruism, ultimately it succeeds in deceiving no one—except perhaps the most unsophisticated.

The violations of fundamental economic laws are as grievous as they are many. One of the most distressing results of foreign rule is the perennial famine with which the country is afflicted. It is estimated that from forty to fifty million people in India live at present in a state of starvation. And millions of Indians have died for the lack of sufficient food and clothing during the last few years. Doubtless, in some ways, England has given India a strong government; but for men dying by inches of starvation, no strong government, any more than the 'greatest show on earth,' can make them forget the agonizing pangs of hunger. Then, too, the Indians may not always choose to die quietly. If the alternative is between death by starvation and the change of the present regime, men will not be lacking who will make desperate efforts to satisfy the impulse to live.

Without a doubt the most crying need of India to-day is education. The percentage of illiteracy is incredibly high. After a hundred and fifty years of English rule one finds that among adults only 106 men and 10 women in a thousand are literates, that is, can read and write. Compare the state of education in India with that of the Philippines which have been under the control of the United States less than twenty five years. In the American insular possession, no less than seventy per cent. of the Filipino people above ten years can read and write. Why has not education made as rapid a progress in India as it has in the Philippines? The explanation is to be found in the fact that the government of India, unlike that of the Philippines, has made no attempt to provide instruction for the masses. As there is no compulsory educational system, so neither is there any free elementary school. On an average, for every four villages there is only one school.

While education is being neglected in British India, there is a different situation in the great Native States like Baroda, Mysore and Travancore—States directly under Indian rule. In Baroda, for instance, since 1906, elementary education has been made free and compulsory for both boys and girls. What is the outcome?

'In 1909 nearly 8.6 per cent. of the total population was at school, as against 1.9 in India directly under British rule, or nearly 78.6 per cent. of the male school-going population, as against 21 5 per cent in British India; 47.6 per cent. of girls of school-going age was under instruction as against 4 per cent. in British India.

'At the end of 1914-15 each town or village had at least one institution and 100 per cent. of the boys of school-going age and 81.6 per cent. of the girls of school-going age were under instruction.

'The state of Baroda spends nearly 15 cents per capita for education; while the English Government does not allow to be spent more than two cents per capita in British territories.'

Although technological institutes and agricultural and industrial schools are a prime necessity in the economic uplift of the country, there is, as yet, no adequate provision for their creation. Had India had, like Japan, a national government free to rule its own destiny the situation would have been very different. Fifty years ago Japan was industrially no better than India. At that time Japan was a feudalistic agricultural country with a strong aversion for trade and commerce. The nation was sharply divided into many classes and subclasses of which the Samurai, the warrior class, was the most powerful faction. With the advent of Commodore Perry, Japan turned over a new leaf. The Japanese government decided to make Nippon the leading industrial country of the Orient. And how did the Japanese government go about it? Japan had no modern industrial experiences. 'It was entirely without models for organization, without financial machinery, and without the idea of joint stock enterprise.' At this juncture the government took a hold of the situation. It established schools and colleges where all branches of applied science were taught. There were 'official excursions,' writes Baron Kikuchi in his informing article on Japan in *The Encyclopædia Britannica*, 'into the domains of silk-reeling, cement-making, cotton and silk-spinning, brick-burning, printing and bookbinding, soap-boiling, type-casting and ceramic decoration......Domestic exhibitions were also organized, and specimens of the country's products and manufactures were sent under government auspices to exhibitions abroad. On the other hand, the effect of the new departure along Western lines could not but be injurious to the old domestic industries of the country, especially to those which owed their existence to tastes and traditions now regarded as obsolete. Here again the government came to the rescue by establishing a firm whose functions were to familiarize foreign markets with the products of Japanese artisans, and to instruct in adaptations likely to appeal to Occidental taste. Steps were also taken for training women as artisans, and the government printing bureau set the example of employing female labor, an innovation which soon developed into large dimensions. In short the authorities applied themselves to educate an industrial disposition throughout the country, and as soon as success seemed to be in sight, they gradually transferred from official to private direction the various model enterprises, retaining only such as were required to supply the needs of the State.

'The result of all this effort was that whereas in the beginning of the Meiji era, Japan had virtually no industries worthy of the name, she possessed in 1896—that is to say, after an interval of twenty-five years of

effort—no less than 4595 industrial and commercial companies, joint stock or partnership, with a paid-up capital of forty million sterling.'

Is it surprising that Japan is to-day the most prosperous industrial country of Asia? Is there any room for doubt that if India had a national government of its own like that of Japan, Hindustan, too, with her boundless natural resources and almost unlimited labor supply would have fared as well as, if not better than, Nippon?

Of the recent volumes on India, the one by William Archer has attracted considerable attention on account of its staunch British point of view. The author has had the candor to say that the government of the English viceroy is 'absolutely autocratic in its relation to the people of India.' Moreover, he observes that the British communities in India 'as a whole care no more for the swarming brown multitudes around them, than the dwellers on an island care for the fishes in the circumambient sea.' Mr. Archer adds that the most noticeable feature about the government of the English viceroy is 'its undisguised and systematic foreignness.' This single phrase—'undisguised and systematic foreignness'—furnishes the real key-note to English rule in India.

(To be continued)

Literary and Educational.

Dream in Love—A Vision of Tagore.

By S. Amudachari B.A.

I

Then finish the last song and let us leave
Forget this night when the night is no more.
Whom do I try to clasp in my arms? Dreams
can never be made captive.
My eager hands press emptiness to my heart and
it bruises my breast—*The Gardener*.

A rare and charming book, full of beautiful and subtle imagery, intensely realistic, and above all of great lyrical charm—such is the Gardener. Though written at a compartively early age, it bears in spirit a close relation to the Gitanjali—the work of the mastermind. Rabindranath has in his conception of love, brought out the finer element as seen in Nature. There have been great Indian poets who have dealt with love in human nature in a very beautiful manner such as Kalidasa and Bhavabhuti. Tagore has also in his own inimitable manner treated of love. To identify oneself with the spirit of Tagore is to fully enjoy and realise his work and his message.

A great master of art and of beauty in expression,—for such he is—Tagore has fully realised the great secret of human happiness. Love, as the basis of all is the great harmoniser in the world which closely knits human ties in bonds of sympathy and great affection. It is that eternal, divine feeling, 'which grows more and more in the human breast, which strike in chords from your harp fitful momentary rhythms'. Tagore's ideas are from no fantastic imagination. They are the most truthful records of human experience, and of intense realisation of the soul.

II

His philosophy of love is deeply interesting.

Hands cling to hands, and eyes linger on eyes
Thus begins the record of our hearts
This love between you and me is simple as a song

Beautiful ideas are often elegantly expressed.

Your veil of the saffron colour makes my eyes drink
the jasmine wreath that you wove me thrills
to my heart like praise

Again this game of love

is a game of giving and withholding,
revealing and screening again, some
smiles and some little shyness, and some
sweet useless struggles.

The background that Tagore sets for his scenes of love is very charming. Sometimes it is the edge of a lake or the riverside path; sometimes it is the starry expanse of the blue limitless sky.

Love begins and develops in a hundred ways.

I know well the rhythm of your steps
they are beating in my heart

It enters imperceptibly into human hearts. Even ordinary sights and sounds arouse a strange sense of emotion.

The koels were weary with their songs
I was walking by the road I do not know why
The hut by the side of the water is shaded by an overhanging tree
Some one was busy with her work and her tangles
made music in the corner, I stood before this
hut I know not why.

A full glance at the face, sets the heart aflutter.

You walked by the riverside path with the full pitcher upon your hip
why did you swiftly turn your face and peep at me through your fluttering veil,
that gleaming look from the dark came upon me.
like a breeze, that sends a shiver through the
rippling water and sweeps away to the shadowy shore,

The jingling of the bracelets and the touching of the skirt causes a pang of love.

When she passed by me with quick steps the
end of her skirt touched me.
From the unknown island of a heart came a
sudden warm breath of spring. A flutter of a
flitting touch brushed me; and vanished in
a moment, like a torn flower petal blown
in the breeze.
It fell upon my heart like a sigh of her body
and whisper of her heart.

Thus begins the record of our love. Love grows day by day. The hearts of both beat in unison. She is the 'dweller in my endless dreams and the haunter of the depth of my gaze.' She is in fact the very queen of his heart.

You know not the limits of this kingdom
Still you are its queen.
My heart, the bird of the wilderness, has found
its sky in your eyes. They are the cradle of the
morning, they are the kingdom of the stars.

Listen to the music of silence by which lovers commune.

Give me leave to sit by your side; and bid
my lips to do the work that can be done in silence,
and in the dimlight of stars.
I will clasp your head to my bosom, and there
in the sweet loveliness, murmur on your heart
I will shut my eyes and listen. I will not look In your face

Imagine the ecstasy of love with which she approaches her lover, and asks him.

Tell me, if this be all true, my lover, tell me if this be true
Is it true that my lips are sweet like
the opening bud of the first conscious love.
Do the memories of vanished months of May
linger in my limbs?
Is it true, is it true that you have travelled alone
through ages, and worlds in search of me. That when
You found me at last, your age-long desire
found utter peace in my gentle speech and my
eyes and lips and flowing hair?
Is it then true, that the mystery of the Infinite is
written on this little forehead of mine?
Tell me my lover, if all this be true,

The lover replies.

I love you, my beloved. Forgive me.
My love
Like a bird losing its way, I am caught

The ways of love are often strange and mysterious. Love feels abashed, and even words fail when the heart is full.

I long to speak the deepest words I have to say to you
but I dare not for fear you should laugh.
That is why I laugh at myself and scatter my
secret in jest.

The lovers have met and feasted out of the cup of their first love. They have but learnt to lisp the joy of Love.

III

A further stage occurs. It is the blending of the souls and the realisation of the infinite. Love expands and includes all things. 'The rhythms of nature at every turn enhance the song of the lover and the romance of his desire.'

The earth like a harp shivers into songs
with the touch of my feet.

There is a realisation of beauty in everything. Every trivial and ordinary thing in Nature appeals to him. He is enraptured in the music of love.

When I go alone at night to my love tryst,
birds do not sing, the winds do not stir,
the houses on both sides of the street stand
silent.
Leaves do not rustle on the trees, and the
water is still in the river......
It is my own heart that beats loudly
—I do not know how to quiet it
when my love comes and sits by my side
when my body trembles, and my eyelids droop
the night darkens, the wind blows out the lamp
and the clouds draw veils over the stars.

Look again at the fervid longing of the souls to meet each other, so beautifully expressed by Tagore.

Come as you are, do not loiter over your toilet
If your braided hair has loosened, if the parting of
your hair be not straight, if the ribbons of
your bodice, be not fastened, do not mind;
Come as you are; do not linger over your toilet
Come with quick steps over the grass
If the raddle come from your feet because of the dew,
if the rings of bells upon your feet slacken
if pearls drop out of your chain, do not mind
Come, with quick steps over the grass.
Come, as you are; do not loiter over your toilet
If the wreath is not woven, who cares; if
the wrist-chain has not been linked let it be.

The lover feels an inward joy as he looks at Nature.—as he sees the shadows of the autumn clouds followed by the swift chasing of the sun over the green and yellow rice fields, the bees forgetting to sip their honey, foolishly hover and hum, drunken with light, and the ducks in the river clamouring in joy for mere nothing.

The shadow of the coming rain, the clouds hanging low upon the blue lines of the trees 'like the heavy hair above your eyebrows,' and the wild flowers beyond number on the grassy green slope all intensify and heighten the romance of the lover.

The night is dark. The stars are lost in clouds
The wind is sighing through the leaves.
there is madness in the eyes of youth

The lover is infatuated in his dream, and reads poetry in his vision of love.

You are the evening cloud floating in the sky
of my dreams. I paint you and fashion you
ever with my love longing..
Your feet are rosy red with the glow of my
heart's desire your lips are bitter sweet
with the taste of my wine of pain;
I have caught you and wrapt you, my love
in the net of my music
you are, my own, my own, Dweller in my
deathless dreams.

He entreats his love not to go without asking his leave, for he has watched all night and now his eyes are heavy with sleep.

I start up and stretch my hands to touch you
I ask myself 'Is it a dream'
Life is not a vanity. Mutual love unites both by an
inseparable bond, and makes them immortal, though
it be 'only for a few fragrant hours.' Love sets
your heart aflutter, suddenly startles you
in your walk, and confuses you in your flower-weaving

He is overpowered with love, and says.

Free me from the bonds of your sweetness, my love. 'No
more of this wine of kisses.
.. ..
Open the doors, make room for the morning light
I am lost in you, wrapped in the folds of your caresses
Free me from your spells, and give me back
the manhood to offer you my freed heart."

Love is elusive. It can scarcely be grasped. It is 'the image of my own desire that comes out from my heart and dances.' It is the gleaming vision that glits on.

There is exquisite beauty and great realistic charm when he says.

I hold her hands and press her to my breast.
I try to fill my arms with her loveliness,
to plunder her sweet smile with kisses
to drink her dark glances with my eyes.
Ah! but where is it? who can strain the
blue from the sky.
I try to grasp the beauty; it eludes me
leaving only the body in my hands.
Baffled and weary I come back. How
can the body touch the flower which only
the spirit may touch?

Again what an amount of melody and music is there, when we read.

Love, my heart longs day and night for the
meeting with you—for the meeting that is like
all devouring death. Break open my sleep,
and plunder my dreams. Rob me of my world.
In that devastation, in the utter nakedness
of spirit let us become one in beauty.

It is tinged however with a pang of regret.

Alas for my vain desire! where is this
hope for union except in thee, my God.

Woman is not merely the handiwork of god, but also of men. Poets are wearing for her, a web with threads of golden imagery, Painters are giving her form ever new immortality. The sea gives its pearls, the mines their gold, the summer gardens their flowers to deck her. The desire of men's hearts has shed its glory over her youth.

She is one half woman, one half dream; with a glance of her eyes she could plunder all the wealth of songs struck from poets' harps.

She could humble at her feet the proudest heads in the world. The perfection of her arms would add glory to knightly splendour with their touch. But she uses them to sweep away the dust, and to make clean her humble home.

(To be continued.)

The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*" Srirangam.

Miscellaneous.

The Council of State
AND
The Legislative Assembly.

(From the Publicity Bureau).

Most people now know the constituencies returning members to the Local Legislative Council, and the qualifications required for registry as a voter in these constituencies. It appears, however, that many find some difficulty in ascertaining what are the constuencies returning members to the Council of State and to the Legislative Assembly, and what are the qualifications which entitle persons to be registered as voters in those constituencies. Those who require exact details should obtain copies of the "Rules for the election and nomination of members to the Council of State, the Legislative Assembly and the Madras Legislative Council" published as a supplement to Part I of the Fort St. George Gazette dated August 10th 1920, which is for sale at the Government Press, Mount Road, Madras, at the price of 5 annas.

But the following note gives in outline the information required:—

The Council of State.

This will consist of 60 members, of whom 33 will be elected members, and the rest will be nominated by the Governor-General. Of the nominated members, not more than 20 may be officials.

5 of the 33 seats to be filled by election have been assigned to the Madras Presidency. To fill these 5 seats, the non-Muhammadan electors of the Presidency will return four non-Mahammadan members and the Mahammadan electors will return one Muhammadan member. The whole Presidency will be treated as two constituencies. (1) the non-Muhammadan constituency returning 4 non-Muhammadan members and (2) the Muhammadan constituency returning 1 Muhammadan member. The voting for the 4 non-Muhammadan members will be in accordance with the system of proportional representation by means of the single transferable vote. Detailed rules regarding the method of voting will be published later.

The qualifications required for registry as a voter in these constituencies are as follows:—

Non-Muhammadan and Muhammadan Constituencies.

A person shall be qualified as an elector for a general constituency who has resided in the Presidency of Madras for not less than 120 days in the previous year and who,

(*a*) holds in the presidency an estate of which the annual income is not less than Rs. 3000: or

(*b*) is registered as a pattadar or inamdar of land in the presidency on which the assesment, including the water rate, is not less than Rs. 1,500 ; or

(*c*) receives from Government a malikana allowance, the annual amount of which is not less than Rs. 3,000 ; or

(*d*) was in the previous year assessed on his own account to Income-tax on a total income as computed under section 13 of the Indian Income-tax Act, 1918, of not less than Rs. 20,000 ; or

(*e*) is or has been a non-official member of either Chamber of the Indian Legislature or has been a non-official member of the Indian Legislative Council as constituted under the Government of India Act, 1915, or any Act repealed thereby, or is or has been at any time a non-official member of the Madras Legislative Council ; or

(*f*) is or has been the non-official President of the Muncipal Council or of a District Board or Taluk Board constituted under the Madras Local Boards Act 1884, or is the non-official Vice-President of the said Council or of a District Board ; or

(*g*) is or has been the non-official Chairman or is the non-official Vice-Chairman of a Muncipal Council constituted under the Madras District Muncipalities Act, 1884 ; or

(*h*) is or has been a member of the Senate or a Fellow or an Honorary Fellow of any University constituted by law in British India ; or

(*i*) is the non-official president or vice-president of any central bank or banking union which is a registered society within the meaning of section 2 of the Co-operative Societies Act, 1912 ; or

(*j*) is recognised by the Government as the holder of the title of Shams-ul-Ulama or of the title of Mahamahopadhyaya: Provided that.

(*i*) no person other than a Muhammadan shall be qualified as an elector for the Muhammadan constituency, and

(*ii*) no Muhammadan shall be qualified as an elector for the non-Muhammadan constituency.

The Legislative Assembly.

This will consist of 144 members, of whom 103 will be elected members and the remaining 41 will be nominated by the Governor General. Of the nominated members, 26 will be officials.

Of the 103 seats for elected members, 16 have been allotted to the Madras Presidency. They will be filled by the following constituencies:

Name of constituency 1	Class of constituency 2	Numbers of Members. 3
Madras City	Non-Muhammadan Urban	1
Ganjam cum Vizagapatam	Non-Muhammadan Rural	1
Godavari cum Kistna	Do	1
Guntur cum Nellore	Do	1
Madras Ceded districts and Chittor	Do	1
Salem and Coimbatore cum		1
North Arcot	Do	1
South Arcot cum Chingleput	Do	1
Tanjore cum Trichinopoly	Non-Muhammadan Rural	1
Madura and Ramnad cum Tinnevelly	Do	1
West Coast and Nilgiris (Non-Muhammadan)	Do	1
North Madras (Muhammadan)	Muhammadan	1
South Madras (Muhammadan)	Do	1
West Coast and Nilgiris (Muhammadan)	Do	1
Madras (European)	European	1
Do (Landholders)	Landholders	1
Do Indian Commerce	Indian Commerce	1

Qualifications of an Elector in Constituencies Returning Members to The Legislative Assembly.

Madras City Constituency

A person shall be qualified as an elector for the Madras city constituency who is neither a Muhammadan nor an European and who resided in the constituency for not less than 120 days in the previous year and who

(*a*) was in the previous year assessed to an aggregate amount of not les than Rs. 20 in respect of one or more of the following taxes, namely, property tax, tax on companies, or profession tax ; or

(*b*) was in the previous year assessed to income-tax.

Rural Constituencies.

2. A person shall be qualified as an elector in any other general constituency who resided in the constituency for not less than 120 days in the previous year and who—

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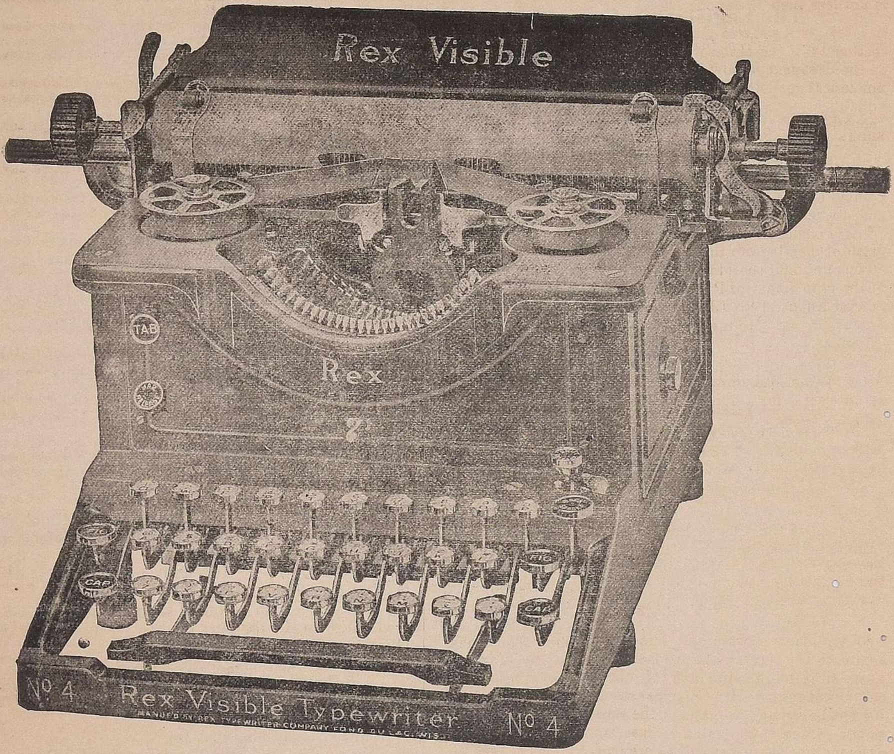

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(*a*) is registered as a ryotwari pattadar or as inamdar of land of which the annual rent value is not less than Rs. 50; or

(*b*) holds on a registered lease under ryotwari pattadar or inamdar land of which the annual rent value is not less than Rs. 50; or

(*c*) is registered jointly with the proprietor under section 14 of the Malabar Land Registration Act, 1895, as the occupant of land of which the annual rent value is not less than Rs. 50; or

(*d*) is a landholder holding an estate of which the annual rent value is not less than Rs. 50; or

(*e*) holds as 'ryot' or as tenant under a landholder, land of which the annual rent value is not less than Rs. 50; or

(*f*) was in the previous year assessed in a municipality included in the constituency to an aggregate amount of not less than Rs. 20 in respect of one or more of the following taxes, namely, property tax, tax on companies, or profession tax; or

(*g*) was in the previous year assessed to income-tax; Provided that—

(*i*) no Muhammadan or European shall be qualified as an elector for a non-Muhammadan constituency; and

(*ii*) a person shall be qualified as an elector for a Muhammadan or European constituency, according as he is a Muhammadan or a European.

THE LANDHOLDERS' CONSTITUENCY.

3. A person shall be qualified as an elector for the Landholders' constituency, if his name is registered on the electoral roll of any Landholders' constituency of the Legislative Council of the Governor of Madras.

THE INDIAN COMMERCE CONSTITUENCY.

4. Every Indian and one duly authorised representative of every Indian partnership shall be qualified as an elector on the roll of the Indian Commerce constituency, if such person has resided in the Presidency for not less than 120 days in the previous year and if he or the partnership, as the case may be, has been assessed to income-tax in the previous year on an income of not less than Rs. 10,000 derived from business within the meaning of the Indian Income-tax Act 1918.

Explanation:—"For the purposes of this paragraph—

(*a*) "Indian" includes any person who is not a European and

(*b*) "Indian partnership" means any non European joint family or any firm, association or company of which no partner or director is a European.

The Preliminary Electoral Rolls for the Council of State and the Legislative Assembly have now been published. All claims or objections in respect of them should be presented to the Registration Officers concerned on or before the 20th September.

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Stray Reflections.

BY A DREAMER.

To the calm mind of a philosopher, a panoramic view of the country discloses the following conditions:

1. The steady impact of alien ideas on an ancient and obsolescent civilisation and the more or less imperfect assimilation of these ideas by the few and not the many.

2. The dread and resentment of the few by the many whose traditional ascendancy they threaten.

3. The disintegration of old beliefs and their aggressive revival.

4. The superimposition of an artificial system of Education based none too firmly on mere intellectualism bereft of moral or religious sanction.

5. Application of Western theories of administration and jurisprudence to a social system stratified on lines of singular rigidity.

6. Constant and unconscious friction between native and foreign among races and rulers.

7. The exaltation of the Oriental people in the Far East, their abasement in South Africa, their support in America and their neglect in Europe.

8. Sentiment rather than intellect reigns supreme in fixing popular ideals of living.

9. The different communities continually pester the Government for the lion's share in the loaves and fishes of office and for the grant of ultra-democratic rights.

10. There is much talk but little action on the subject of utilising the material resources of the country to the fullest possible extent.

11. The individnals composing a comparatively cannibalistic population are trying to oust one another from lucrative employments. And they are seeking backstair influence, cringing, coaxing, pampering, slandering, backbiting and otherwise descending to the lowest depths of meanness, deception and brutality for the purpose.

12. Side by side with really learned men are noisy and shallow pedants pouting at the former and putting forth the most absurd claims to even more pronounced recognition and respect than is accorded to the former.

13. Side by side with modern institutions there are those of primitive times providing fat berths for illiterate men, rogues, pilferers and men grown grey in defiant wickedness.

14. The spectacle of the small fry among the public servants of a country being reduced to the necessity of looking up to their wantonly wrong-doing masters for mercy as sheep led up for sacrifice look up to their intending tormentors, is one that ought interest all mankind. The big-wigs who tacitly and with inward chuckle impose such a necessity have of course the good sense to refrain from pointing to degrading self-humiliation on the part of the small fry, as the sole condition of their temporal salvation or advancement. But they call for and encourage such humiliation all the same. It is very sad and painful to think of the bright intellects and excellent moral natures that have been rendered savagely time-serving, selfish or slavish, by having had to serve long courses of apprenticeship in such humiliation. The sooner a strong and healthy public opinion pulls down the official dyspeptics from their lofty pedestals and trails them in the dust of lasting stigma, the better for the country concerned and for the cause of humanity as a whole. It would be a reform of even greater value than the Prison Reform movements to which the strenuous activity of Howard the philanthrophist led up. Surely no more demoralising schemes for killing individuality and extorting servility can be devised by human ingenuity than the silent requisition to wait at the gates, thresholds or even back-yard doors of the monstrous big-wigs, in the peon's lodges, on road-sides as they pass by, or at their favourite resorts or to offer tips to their peons or favourites for finding out auspicious moments for interviews or opportunities for humble representation of sufferings. Such tribulations form a penal servitude unknown to the law. "Sweet are the uses of adversity" is the argument advanced on all hands and in strictly confidential communications by the big-wigs themselves. What a travesty in the application of a profound truth, to justify a base purpose! The incontrovertible proof of the concern of the big-wigs in the matter is the fact that such tributes to greatness seldom go without ultimate rewards from them. Many have been the exposures to the burning Sun, to the torrential rains and to the rude attacks of surely peons only too anxious to please their masters, which helpless and aggrieved public servants of the inferior order have been made to undergo to the lasting shame of the services as a whole and to the detriment of their tone. The greatest sinners in this respect are gutter-born and upstart officials who think they have monopolised all wisdom and who would be satisfied with nothing short of the acknowledgement of it by the world as a whole. Beware of such despicable creatures!

Now, what is the calm philosopher to do under such circumstances? Is he to shut his eyes to or wink at the prevailing vices? Or is he to join the general throng in the use of glib, rounded and sparkling phrases as to the country's unparalleled prosperity and glory or in rapid and wholesale declamations depicting everything to be wrong? He would surely find it difficult to do either of these things. There is one thing however, which he can do; and that is to be the nucleus of a social service league ready to *do* what practical good is neglected by less selfless and self-sacrificing men as *infra dig*, rather than to say the finest or the cleverest things that the tongue of man has ever uttered.

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Olla Podrida.

Quite recently I read about the manifold and insoluble simplicity of woman. The writer says: "She is as soluble as the multiplication table and to vindicate his own cleverness he (man) presents her as a problem." ......Woman is still blither than we are, because man has failed to make her as *miserably civilised* as himself." Is not man in India engaged on the same barbarous task of miserably civilising woman?

* * *

Never mind. How are the children getting on? Harold Whitby says in *Sunday Pictorial* that they have revolted in Europe. He tells us: "The father floated about the family, phantom-like, merely tolerated by the young ones, as though he were the family of ghost, which is said to haunt the pleasant old Jacobean house. His duty appeared to consist in supplying the cash for ample meals provided by the mother, who spent most of her time chasing food—and servants—from the neighbouring market. We saw little of her. We heard little of him. The house existed for the children." Is this all? No. We are told further: "The favourite topic of conversation amongst the youths was criticism of their parents."......The duty of fathers is to sign cheques......The parents of today are probably more indulgent to their children than any other generation of parents that ever existed. Yet, whereas the *severe* parents of my time were, on the whole, respected and often loved, the *indulgent* parent of these days seems to be neither loved nor respected. It looks as though rebellion—and repugnance—were fostered by kindness and care. I cannot help being a little sorry to see this profound misunderstanding between modern parents and very modern children. It runs rampant through life and literature."

* * *

Very good, is it not? Now let us come to Indian students and grown-ups. C. Jinarajadasa tells us in *New India* of 3-7-1920. "Of all the people he had known in India the men of Madras Presidency were those who were distinguished by bad manners. There is no culture in them. There is an absolute vulgarity......The Bengal students come strotting to the lectures......There is a harsh tone among the Madras boys—ugliness in phrase and similes and exaggeration."

* * *

This is civilisation!

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Long long ago, in the outskirts of the Vindhyas, there lived an evil spirit notorious for its whimsical nature. One day it took a fancy towards a poor farmer who lived close by with his family and by its wily tongue brought him under its charm. Gradually the acquaintance ripened into friendship and more and more was the farmer enamoured ot the spirit. Some years thus elapsed when the farmer arranged for the marriage of his only son. The day of the festivities came; but the farmer instead of being happy looked glum. The boy noticed the sad features of his father, went to him and after respectful salutation addressed him thus:—"This is the day of marriage, papa! and yet something serious seems to trouble you. Here am I your dutiful son to share your weal and woe."

"Darling!" replied the father, "There is nothing to fear. I am only thinking whether I am to invite our neighbouring spirit for to-day's dinner. He is a jolly fellow but has got a nasty habit of gluttony. He will surely swallow all our food. If I don't invite him he will be offended. If I invite him we will have no food and look poor in the estimation of our neighbourers."

"Keep your mind easy, father! My clever speech will keep him to his abode while our invitation will be profuse. I will go to him to invite him."

So saying, the boy, without a moment's hesitation, went away with a sack, appeared before the spirit, made obeisances and stood at a respectful distance.

"What! What! my boy! Out with your wits. There is something to-day in you" said the spirit.

"Nothing, my lord!" replied the boy; "This is my marriage day and you are asked to honour us by dining with us and blessing the bridal pair."

"A great honour indeed! Never in my life did I meet with such a request. This is the greatest joy in my life. Pray who else attends the feast?"

"None who equals you except three." observed the boy. "One has a trident, another a conch and the other some holy books in his hand. Their splendour dazzles the room but adds a charming lustre to the magnificence of the occasion."

On hearing these words, the spirit became somewhat nervous, racked its brain and understood the persons to be no other than Rudra, Vishnu and Brahma who remove the difficulties of their devotees at the expense of evil-doers. The spirit therefore quietly told the boy thus:—"I am too busy, my dear boy, to be present on the occasion; but pay my compliments to your father. By the by—I say—What is the custom to bless the bridal pair?"

"I don't know" said the boy "I have seen even poor people giving something in gold."

"I am not a poor man" roared the spirit and taking the boy to a subterranean vault loaded him with a sack of gold. Further having known the grace of the Lord towards the good old farmer, the spirit left the place for ever.

Correspondence.

Sir,

I am a passionate and sincere admirer of our sacred Ramayana books and shall be profoundly thankful if you or any of the readers of the HINDU MESSAGE would kindly enlighten me on the following points that I had noted in the course of my reading.

1. Was Dasaratha right in commanding Rama to abdicate in favour of Bharata the crown that was lawfully his and that had been intended by Dasaratha himself to be devolved on his head and to go into forest-life as an exile? Was the origin of the command purely uxorious or was it based on any motive of public good?

2. Explain the violation of the acknowledged laws of war of which Rama was guilty when he kept himself in hiding and aimed his arrow at Bali's breast.

3. Is not the punishment that Rama either ordered or authorised to be inflicted on Soorpanakha disproportionately heavy and intrinsically barbarous?

4. Is Rama's failure to punish his brother for having inflicted that punishment defensible on moral grounds?

5. Is not Rama's diversion of the lawful sucession to the throne of Kishkindha, from Angada to Sugriva, arbitrary?

6. How do you reconcile with Rama's better nature the cruel treatment accorded by him to his devoted and ideal wife in banishing her to the forest in his crowned days and that too when she was far advanced in pregnancy and merely to placate a baseless and provokingly thoughtless public opinion?

7. Does the Ramayana bear any allegorical significance? If it does, please tell me what it is.

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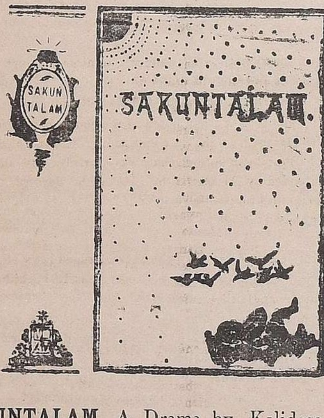

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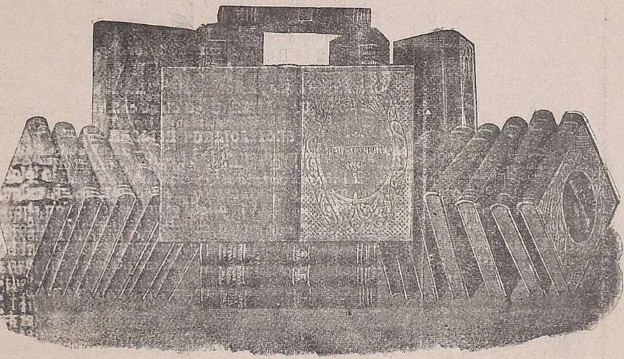

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